605
1: 221

...ain and Downright-Dealing with them that were with us, and are gone out from us; and also to them that are of the same mind with them who are gone from us, and yet come to Meetings.

This in Love I write unto you all, that I may be clear of you that are gone from us, that if happily you that yet come to Meetings, may be warned to beware of that spirit which is found against Christ, and not for him: Wherein several *Objections* are plainly answered.

ALSO,

There is annexed something in *Answer* to a Paper, given forth by one whose name is set down under *M. T.*

By *Patrick Livingstone.*

Hereby we know that he abideth in us, by the Spirit which he hath given us. 1 Joh. 3. 24.

Hereby know we that we dwell in Him, and He in us, because he hath given us of his Spirit. 1 Joh. 4. 13.

We are of God: he that knoweth God, heareth us: he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the spirit of Error. 1 Joh. 4. 6.

Little children, it is the last time: and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us. 1 Joh. 2. 18, 19.

Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father. 1 Joh. 2. 24.

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To them that were with us, and are gone from us; and also to them that are of the same mind with them that are gone from us, who yet come to Meetings, this in Love I write to you all, that I may be clear of you that are gone from us, that if happily you that yet come to Meetings may be warned to be-ware of that spirit which is found against Christ and not for him: wherein several Objections are in plainness answered.

IN the beginning when God raised up *Friends* by his invisible Power, and gathered them into unity with himself in his own Spirit and one with another, there was none that stood with their Hats on in Prayer, but as a *Friend* (Son or Daughter) was moved to pray in the Spirit, all *Friends* present, in the same Spirit were moved to uncover and joyn in the same Spirit with son or daughter that prayed; and all that be stedfast in the same Power and Spirit that gathered in the beginning, and brought into its fellowship in the beginning, it leads them to the same thing still; and by Man it was not imposed upon *Friends* in the beginning, but as the Spirit moved to the Prayer, the same Spirit moved to uncover the head; and so *Friends* did not impose it one upon another, but the same Spirit that moved in the beginning doth now move *Friends* to pray; and that which moved and still moves *Friends* to pray, it also moves *Friends* to uncover their heads in Prayer: But some stand with their Hats on in Prayer, and they say that *Friends* would impose it upon them to take off their Hats in Prayer: but this is a gross mistake touching *Friends*; for such who so say, are gone from the Spirit of Prayer in themselves, which is the Spirit of Christ [That] is it in the *Friend* that prayes which moves him to pray, and That is it that imposeth upon every honest *Friend* that stands or sits by to uncover in time of Prayer; and so it is not Man that imposes Prayer, for *Friends* impose not Prayer one upon another, but it is the Spirit that imposeth it; and so, neither doth the *Friend* that prayeth impose upon them that stand by to uncover, but it is the Spirit of Christ, the Spirit of Prayer that imposeth it within every

607 particular Man-Friend that is in the least sensible of the Spirits motion, and is obedient to it. Now *Friends* denying that practice of keeping on the Hat in Prayer, they that keep on their Hats say that *Friends* deny to have fellowship with them because of one outward thing. But *Friends* fellowship stands in the Spirit, and such can see and do see what spirit that is that stands with the Hat on in Prayer; and *Friends* look not so much at the outward thing, but in the internal holy Spirit, knowing the spirit that leads to keep on the Hat to be another spirit than first gathered *Friends* into unity with God, and one with another, and which honest *Friends* have been kept and preserved by unto this day, and so we cannot own that spirit nor its practices neither. They cry out for Love; but we may not love that which causeth divisions, nor may we have fellowship with them that be led by it: honest *Friends* cannot be forbearing to deceit, nor bear with them that be found in it. They say *they are not free to uncover their heads in Prayer, and until they be free to uncover they are not to be constrained.* Now *Friends* are out of that which constrains or imposes any outward action whatsoever, as men, [take notice of that] but knowing what the Spirit leadeth to, we also know what it leads not to. Now they that keep on their Hats, being gone from the pure Spirit in themselves, That spirit is entred them which seeks to break *Friends* in pieces, and to sow division. But this is the permission of God for the tryal of the Faith of the Upright, that they may be proved and tryed if they will stand against the transformings of Satan into the Angelical-likeness: For Satan not being able to overcome *honest Friends* by outward Sufferings of any kind, now is he, and hath been permitted to appear as a *Friend*, and yet is discovered to be the same spirit that opposed Truth, in and by the persecuting *Priests* and *Rulers*, and he would be let alone until he move to take off the Hat: but we know why he moved first to keep it on, that he might kill and destroy; though he pretended to be the Saviour, yet we have seen him to be the Destroyer, that hath transformed himself for that end, and hath accomplished his end in many; and they that are joyned to this spirit, are not like to be free to take off their Hats: That which moves to keep it on, cannot move rightly to take it off: But we being certain that it is not that Spirit which hath gathered and preserved *Friends*, therefore we cannot own it nor its actions, nor those that be found in them; it is a dark

spirit,

spirit, clearness and freedom is not in it, but it hath and doth lead into bondage. Mark what its effects have been in them that have continued in it, and what their end hath been, even to turn to the World again. And here Satan, by transforming himself, hath obtained his end and purpose in such, for which cause he first transformed himself in the matter of the Hat and Hand, and not coming to Meetings until they should be moved of the Lord, until at last he obtained his end to get them not to come at all; and not to let them rest therewith, but also made and makes them believe lies, as namely, that they be moved of the Lord to cry against Meetings and Friends both, until they have got them (some of them) to the Priests Meetings again; and we are certain enough what that spirit will lead to in the end (for all its fair pretences) if it be followed to the end, as some have known to their sad experience, and the rest shall know to their sorrow if they repent not. Are you come to a further and more full enjoyment of God's Presence, or more into the perverse spirit of the World, since ye kept on your Hats than before? Honestly try your own hearts; Do ye love that the weak should not be stumbled? do ye love that the world should not blaspheme and say, the *Quakers* are divided? which is a lie; for right *Quakers are one* in that which is eternall, pure and holy. I truly say it, I had rather never wear Hat in all my life, than the weak should be stumbled. God knows that I desire the welfare of your souls. *Friends* have had little outward sufferings this pretty time; but this *Mystery of Iniquity* hath not been idle among *Friends*. The many *wiles* and *subtilties* of the Enemy we are not ignorant of, but it is truly found, that *all things work for the good of the called of God in Christ Jesus, who stand stedfast in the Truth*: by these things they be not weakned, but are the more confirmed and established; and they cry out (who have lost the Power in themselves) that *Friends are fallen from the Mighty Power that was in the beginning*. Mark, they having once felt the Power in themselves, and now being gone aloft from it into the Air, into flashes and extreams; but *Friends* are in the same *mighty Power* that sent them forth in the beginning who are established in it, and are brought to the stilness and coolness, to drink of the still Waters of *Shilo*, where the small still voice is heard speak: and because *Friends* are not in the flashes and extreams with them, they judge *Friends* to be gone from the

mighty

mighty Power that was in the beginning: but I say, this they judg falsly, because they be gone from the Power in themselves, and are not setled down in the Seed to dwell with it, but run out in the extreams, and fly aloft in the Air with high swelling words, as *J. P.* did: and so, they that be out of the Power themselves cannot see them that be in it, to be in it; but, blessed be the Lord, who hath preserved me (who was almost caught by that bewitching spirit) and hath delivered me from it, therefore in love to their souls that be led away by it, do I thus write; and whether they will hear or forbear, I shall be clear. Truly, *Friends*, many have lost themselves in seeking and waiting (pretendingly) for a higher manifestation, but have come to lose what they had attained to already: for here lies the subtil bait of the Enemy to lead away the mind from the present openings of Life, and by many several wayes he worketh to bring this work to pass, and he hath brought it forth in many; for after that the Truth is once known and believed in, the Enemy strives to enter, and hath entered many, and hath made them to sit down at ease in the flesh, and they have fed for a time upon what formerly they received from the Light, and in measure felt in it; but not going on in it to be established by its daily incomes, the Enemy obtained his end, and so hath got them back into the World again: And on the other hand the Enemy strives to enter, and hath entered many who were not willing to go on with patience, therefore the Enemy, to draw them from the present openings of Life, sets up this bait of *a higher Manifestation to come*, and that Friends are sat down (saith he) and *have lost their first Love*; and so they looking out for a higher, and not keeping in that already attained, to go on in the patience to be established, they have come to lose what they had attained to already; and though they had high flashes and great appearances for a time, yet are fallen back to the World again, many of them: which may be a warning to them that run out in the extreams, to take heed lest it fall out to be so with them. And so here is the two great baits of the Enemy, wherein he hath catched many, and destroyed them, namely, either to lead them into things that have been, or to lead them to look out for things to come, that he may keep them from the feeling of the present openings of Life to be kept in the present time: for here is our safety, the Lord having made known his Truth after its severall

measures

measures in us, that we wait in it every day, to keep us that we miss not of our present preservation, by looking back to things past, nor by looking out for things to come out of the Light; for in the present feeling of the Life we are kept in remembrance of what the Lord hath done for us in times past: and this is safe, because it is in that which puffs not up, but keeps low, and in humility praiseth God for what he hath done, and so to press forward in the present feeling of the *pure Life*, here is safety, knowing him to lead in his Light, and to keep down that which wills and runs out of his Counsel. Great is our Preservation, yea it is truly so, our Preservation is great; and there is no way to be preserved but in the Crosse; blessed are they that abide under the Yoke, and so dwell in the Patience unto the end, they shall obtain the Crown: for the Blessednesse lies not in the sight or knowledge of any thing either good or evil, but the Blessedness is in dwelling with the Seed of Life, the mind kept and preserved in the Grace, in obedience to its requirings, here lies the Blessedness in the obedience of life, and here the Work of the Lord praiseth him. This I was drawn in the Light of Christ to write, as a Testimony against that spirit and its fruits, that I may be clear of them that be led by it, and that others may beware of such who cause divisions, and avoid them.

London, first day of the third month, 1667. *P. L.*

After these foregoing lines were writ, yet I did not find my self clear, but was constrained to write as followeth, it being the third of the third month, 1667.

MAny have been the tryals of the Righteous in every Age and Generation; and as it hath been in former Generations so it hath been in this our Age and Generation: many have been the Tryals and Afflictions of the Righteous in this our Age and Generation, but God hath, doth, and will perfectly deliver them that patiently wait to see the Lord's end accomplished in trying of his People. Many have been the enemies of this poor despised People in this our Age, who in scorn are called *Quakers*, and many several

veral wayes have they been assaulted by Temptations and Provocations, within and without, but God that appeared in the beginning, and took us by the hand to deliver us, hath not left us that trusted in him, and have waited upon him with patience: what Persecutions by tongues and hands this People hath undergone is past my numbring, which many people have been beholders of, and are convinced of their Innocency, and Patience, and Constancy in all these things: And now there hath been and is a calm from outward Persecution for this little time, but yet the Enemy hath not been idle, but hath found out many secret wayes to war against God's People; as he hath done in former Ages, so hath he done in this. After the Lord had gathered a People in the dayes of the Apostles, when the Enemy could not overcome them by outward Persecutions, then he began to work in a Mystery of Iniquity, as it hath been in this day, the Enemy not having been able to overcome by outward Sufferings of any kind, he hath therefore been and is transformed into the likness of Truth, and so goes about as a roaring Lion, seeking whom he may bewitch and devour: but in this appearance of his he is not, neither can he be hid, but God's People see him, and have born their faithful Testimonies against them that have received him in this appearance or likeness of the Truth: but this we observe, that the *Enemy* never appears but under fair pretences; not as an *E*nemy to God and his People, but as a Friend; though that could never, nor can now cover him, but we see him in this his transformed appearance, as we did see him in his appearance in the Priests and Professors, who persecuted Friends as *Deceived* and *Deceivers*, and yet they *themselves the grand Deceivers and Deceived*, as now is more fully manifest; and many wayes they went about to make *Friends* odious: but God hath preserved us a People to this day, Witnesses against them; and also against this Angel-like appearance of Satan in his Instruments, whom he hath fitted for his work in this day, who strive to make *Friends* odious; who once themselves were persecuted and hated for the same Truth, which they have turned from into a Lie. And now it is in my heart to answer some *Objections* made by them, for the simple-hearted's sake, that they may not be led away by their false (though seeming fair) pretences.

Say

Say they, *God appeared in the beginning with a mighty Power to gather his People, and there the Lord was with them that went abroad in the service of the Lord, and they prospered in their Work; but* (say they) *we cannot find that Power to accompany their Ministry now, &c.*

Here in the eternal Light we see the subtilty of the Serpent, that will own the former appearance to be of God, that he may the more covertly deny and war against the present; and this he did in former Ages in his instruments: The *Pharisees* confessed that God appeared to *Moses* and the *Prophets*, and that they prophesied of the Messiah's coming; and here was the same Serpent's subtilty, that he might deny Christ himself being come: *We have Moses and the Prophets*, said they; *We be Moses Disciples, but this Fellow we know him not; we be Abraham's Children, &c.* Here you may see the Serpent's cunning, in making his instruments own *Moses* and the *Prophets*, that he in and by them might deny Christ. And when Christ was ascended, and the holy Ghost come, and the Apostles gone forth, and the Lord had prospered them, and they had suffered much as to outward persecution, The Enemy began to work in a *Mystery of Iniquity*; and there were them that were deceitful Apostles, transformed into the likeness of the Ministers of Christ; they went out from the Apostles, yet the Apostles saw that spirit of Antichrist, against Christ, in their time coming and come; and after the Apostles time this spirit more fully appeared, until at last it overspread many Nations; & by its instruments owned the Apostles, and preached Christ in words, but his end & aim by all this, was to keep from the Life of Christ manifested in the hearts of people: here was and is Antichrist, who matters not how fair the profession be, or how like to the Truth, if he can keep them from the Truth in their inward parts it self, to guide and lead their minds into all Truth. And now it is true that the Lord appeared with a mighty hand to bring his People out of *Egypt* spiritual in this our Age, and the Lord sent abroad thorow this and other Nations Sons of Thunder, and Sons of Consolation, and many were constrained to run to and fro, and Knowledge was wonderfully increased, and thousands were gathered through the foolishness of Preaching, so esteemed by the Wise of this World; now that may be truly called the infancy of the Church. When I was a Child I spake, thought, and acted as a Child, but when I became a Man I put away childish things, and

acted like a Man. In that day the Lord did bear with many things that was done in a forward zeal, being children; and now the Enemy makes these things as Instruments to fight against *Friends* who are come to be setled in the Truth. And the times are also to be considered; that time of calling forth, and this time wherein a large Testimony hath been born; and many at that time, being they were weak, could not use that liberty of the good creatures of God, which they might have lawfully done, and now lawfully do; which the Enemy takes advantage at, & gathers up to fight against *Friends* who are come to a more full discerning, what may be used and what not. Now those that were with us, and are gone from us, they pretend to own the first coming forth, and they cry, *Where is the Power that was at first?* but this Power thousands witness, and are established in it: But here we see the subtilty of the Enemy, because the mighty motions of the bodies of *Friends* are ceased, and *Friends* are still and cool, and quiet; therefore these persons are made to think that the same Power is not in Meetings. But O ye foolish ones, and beguiled by the Enemy! can ye not discern the times, that time and this time? When Physick is given to the Body, is it not to work terribly, that it may purge the Body, and when all is purged out, the Physick leaves working, and the Body is still? Were not all the breakings and meltings, and terrible shakings and quakings of Friends bodies, to purge out sin, and to bring to stilness, coolness and calmness of mind? And so also of my self, I can say this as to mine own particular, that I have felt the terrible and horrible shaking of my body, and the melting into tears, and breaking into tenderness: Now all these were to prepare the way of peace, that stilness and quietness might be established, which is the sure & safe dwelling-place. Truly this is a hid thing, this hath praise of God; natural man cannot see it. Now when these terrible shakings, breakings and meltings were, they were but for a little time, and so were quickly gone again, and the Voice of the Lord was not distinctly discerned there, but these were, that thereby sin might be purged out; and then the cause of the terrible potions was taken away, and the stilness being come, that's a durable thing, a solid condition; and here the mind is brought into a capacity to discern the Voice of the Lord, whereas in the time of the violent motions the mind was so hurried and tossed with the rage of the Enemy, so that there was not a clear discerning what might be done, or left

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614

undone in many things; and therefore I well know that there were several things in that day I scrupled at, not being come to the clearness of my mind, which then I durst not, but clearly I may and do make use of now; which if then I should have made use of (though in it self lawful to have been used) yet I should have sinned in using of it, not being clear in my mind. But now the Mystery of Iniquity hath entred them that are gone out from the Body of *Friends*, who turn many things to a wrong meaning, and the Enemy hath prejudiced them so that they cannot discern the different times, how that some things were not lawful to be used, not because of the *things themselves*, but because of them that were not come to the *clearness in themselves to use them*, which now are *lawfully used* without condemnation therefore. But as there are them that stand in the *Truth* it self, must there not be, and are there not them that be in its *form*, out of its *power*? Yes. And must not they oppose the *Children of Truth*? This is without dispute: But the same Power as ever was is witnessed at this present time, in and among them that dwell in the Truth; and this is the Life of the Body, *the Truth*, the Life of Christ is the Life of the Body; now this Life leads its Members to unity in outward practices: but we seeing those that separate, to do things which the Life of the Body leads not them to do, we conclude that is not the Spirit of the Body that leads them to do those things; and the Body cannot have union with these practices, because we know it is not the Life of the Body that leads to them, but it is that life which hath sowed divisions and contentions, and hath led out the minds and eyes of people: Now the Life of the Body leads to unity (I say) in outward practices, without imposition; it naturally leads its Children into Unity in practices, as to meet together; *not to forsake the assembling of our selves together, as the manner of some* was, and now *is*; Our Life being One, we know of an infallible Truth, that all that be in that Life will naturally be enclined by it to come together. But say they, *we must have a particular motion, else it's not lawful to come.* But we being in that Life we see the subtilty of the Enemy, who covereth himself under this cloak, and so enters by little and little, and gets them to come but sometimes to Meetings, until at last he gets them not to come at all, and then at last to return to the World again, and so to oppose Truth openly, and its Children. Now the cause why they come not

to Meetings as frequently as others do, is, because they keep not in that which moves to assemble together, and yet the Enemy beguiles them with making them (as they think) to wait to be moved, whereas they be gone from that which should and would move them, if they were obedient to it: for we that are obedient to it find it naturally to encline us to meet together; not that we lay stress upon the outward thing, but in obedience to the *inward motion* of the Life of Christ. And hath not the Enemy wrought strongly in the *Priests* and *Magistrates* to stop our Meetings? and he not being able there to prevail, now he comes under a fairer pretence, and raises up some among our selves to be his instruments, and they tell us we do not right if we go to Meetings unless we be moved: To which we answer, that we are moved to go, and not to forsake our assembling together; and we know in that which moves us, that if such were sensible of its motions, and obedient to them, to which they but pretend, that they would be moved to come also. But as the Lord hath given *Friends* victory over all Persecutors that would have stopt our Meetings, so will he give us power, as he hath done, over that Hypocritical spirit. And they tell us, *that taking off the Hat in Prayer, and taking by the Hand, are but formal; and they cry out against Forms, as if Friends were setters up of wrong Forms.* But the Form of Truth we own; that which Truth appears in, that is the Form of Truth. *Friends* do not chuse a form for the Truth, but Truth chooseth its own form, and moveth in it at its pleasure. If one speak or pray in the Truth, the words are the form, *the form of sound words*: but words not coming from the Truth, or actions not proceeding from the Truth in them that speak or act them, these are false forms, though they may be the very same words that Truth hath spoken, or doth speak in his Children; and though they be the same actions that have been, or are acted in and by the Truth in its Children; and they that despise the words or actions that proceed from the Truth in its Servants this day, they do not only despise the words and actions, but also him that is *the Way, the Truth and the Life* in his Servants that act them: for they that despise them that are sent, also despise him that sent them: They that deny to hear them that are sent of God, they do not hear God in themselves. *They that are of God hear us, but they that are not of God hear us not.* If they were in the same life, and acted by it as the Servants

of

of the Lord are moved and acted in and by, they would in it be led to the ſame things; for we know it leads not to act contrary to it ſelf, which is confuſion and contradiction, and are the actions of that ſpirit, in and by its children, that oppoſeth the Truth of God and its Children. Now we can ſay of a Truth that we be moved of the Lord, and enclined by his Spirit to uncover in Prayer, and in love to ſalute one another, whether by taking the hand, or imbracing one another; and we need not impoſe it one upon another, for every one of us abiding in the Life, it enclines us to theſe things, and we know that thoſe that do the contrary, pretend what they will, it is by and in that ſpirit which is oppoſit and oppoſeth the Truth of God and its Children; and we know that if they were led by the Spirit of the Body, they would be led to the ſame things it leads the Body and acts the Body in: for the Body is one, though many Members, it being guided by one Life, and they agree in theſe things; and one ſtands not with the Hat on, and another with it off; nor one doth not give the Hand, and another refuſe it, which is contradiction; but we ſee further into the thing than the Hat and Hand; we ſee and know the ſpirit of enmity in the ground, which is the ground from which theſe things do flow, and it is truly teſtified againſt, to be that ſpirit of Antichriſt, againſt Chriſt; and the Spirit of Truth in the Body beareth this Teſtimony againſt that ſpirit and them acted by it: Oh what rents and diviſions this evil ſpirit hath made! how many poor ſimple hearts have been drawn aſide by it? It is certainly that ſpirit which cauſeth diviſions, whiſperings, murmurings, complainings and backbitings. With the Light of Chriſt ſearch your ſelves, and you may ſee it to be another ſpirit than that which ſeeks to cover faults in love, but it is that ſpirit that waits for faults, and to ſee haltings, and adds to them. Ponder in your own hearts and ſee what you have gained; Are you come into a more near union and fellowſhip with Chriſt ſince you entertained that ſpirit, and by it were made to rent from other *Friends*? Oh! were you not Sufferers with *Friends*? were ye not refreſhed with them in your ſufferings with them? and are ye now become ſtumbling blocks to them that have an eye of love to Truth and its Children? Surely you have not ſecret peace with God, nor juſtification in his Light for theſe things. O return unto your firſt Love, he is the ſame unto the Faithfull as ever he was; his Arm is not

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shortned, nor do we find straitness in our selves; our enlargement and freedom being in him, the same Power as ever was is felt and witnessed to reign in his faithful Children this day; and the cause why you judge others to be in it, is, because your selves are gone from it. O you that are willing to receive instruction, and cannot find the same fulness of life and power let out in you as in former dayes, is it so with you? But then seeing you feel it not so in your selves as in former dayes, Wherewithal can ye judge the Body of *Friends*? When you felt it more than you do now, then you owned *Friends* to be in it; but now being declined from it in your selves, will ye become Judge of the Body who retain their first Love? First judge your selves, come through the Judgements of the Lord to true satisfaction concerning your own conditions, and as you feel your selves justified in the Light, then will you be in a capacity to see the Body with another eye than that which now looks upon them and judges with the false judgement, and watches for halting; that is for judgment, and must be judged out before you can see *Friends* in the same Power that was in the beginning: for where that evil-eye is open, they cannot be seen by such, nor owned by such to be in that Power that was in the beginning; because being out of it themselves, the right-eye being blinded, and prejudice got above it, how should such see Friends, or judge aright of themselves, and much less of Friends: So through judgment upon that which hath led you to divide from Truth in your selves, and so from Friends who be in it, through judgement upon that you must come to Truth in your selves again, and so become one with *Friends* again; but if you continue in separation from *Friends* in the Truth, you separate from the Truth in your selves, and you will grow quite from *Friends* (as many have done) into the World again. So you that come to Meetings, but not satisfied in your selves, having let in of that spirit, take heed lest it lead you away as it hath done others; wait upon the Lord to feel the resurrection of the same Power that was in the beginning, exalted over that which is contrary in your selves, and then you will see *Friends* to be in it also; but so long as you be not secret witnesses of its resurrection and dominion in your selves, you be not in a capacity to judge (I say) aright of your selves, and much less of the People of the living God, who live in him. You that cry, *Let all flesh be silent*, and yet not silent in your selves, you but

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618

mock God and belie him, he hath not bid you cry ſo: but firſt know the ſilence of all fleſh in your ſelves, before you bid it be ſilent, as you think, but are miſtaken; for it is ſeen in the eternal Light that ſuch would have the Truth ſilenced and its Children: Here the Enemy would glory in the higheſt meaſure, if he could obtain the ſilencing of Truth's Children; but he cannot prevail againſt the Truth nor its Children that ſtand in it, glory to his Name for evermore. The Lord reigns, and therefore the Serpent has raged in Prieſts and Rulers againſt the Innocent, who were and are witneſſes of his Reign; and not being able thereby to ſtop the publiſhing of Truth, now he is ariſen in his inſtruments from among our ſelves, and transformed himſelf, and now ſay they, *All fleſh be ſilent*: here evil is judged to be Good, and Good evil; Light is judged to be darkneſs, and darkneſs to be Light; and inſtead of ſilencing fleſh in themſelves, they ſilence the Truth in themſelves; and ſo in pretence to have fleſh ſilent in others, they would have the Truth ſilenced: And here indeed is a ſubtil bait of the Enemy to ſtop Truths Teſtimony thorow them that are called to bear it, and to publiſh it to the Nations; *And ye need that no man teach you, but as the ſame Anointing teacheth you all things*, ſay they; and ſo they cry, *Ceaſe from man, &c.* But why did he teach both by writing and ſpeaking, who ſpoke or writ theſe words? or rather, was it not the Anointing in him that wrote unto them that they needed not the teachings of man, who was *meerly man*, and was not come to the Anointing in themſelves; but this forbids not the Anointing to edifie the Church, whether in their own particulars, or by Prayer, Exhortation, Reproof, *&c.* as it doth move through either Son or Daughter; and this is not man's teaching, but this is the Anointing which is Truth. And the Prophet ſaid, *Ceaſe from man, &c.* but he taught, or the Life in and by him taught: but all teachings that comes not from the Life are mans teachings, that is the fleſh to be ſilenced, and from ſuch we have ceaſed to hear them; but ſuch as be taught of the Lord, and ſent of him to publiſh his Truth, this is not to be denyed, nor is denied by them that know its teachings in themſelves, they cannot deny its voice ſounding thorow either male or female; and they who deny the teachings that come from the Life of Chriſt thorow its meſſengers, they know it not in themſelves to live in them to their juſtification. And here the ground-cauſe is diſco-

discovered in the eternal Light; For many have got itching ears, and cannot abide sound doctrine, because the Anointing is not witnessed to teach in themselves; and not hearing it in themselves, they cannot hear nor receive its testimony through them that are taught in it: and so as there is a mystery of Godliness, also there is a mystery of Iniquity, and the one works against the other; and before the separation be made outwardly from God's Children, the separation is made within. The Body, and every true Member thereof, is led by the Spirit of Christ, that's the Life of the Body: none knows the Body, but they that come to the Life of it in themselves they are of the Body; and none have true unity with the Body but they that have unity with the Life of Christ in themselves, in this stands the unity of the Body; as the Unity is preserved with the pure Life in the particular, it is preserved with the Body in the general, otherwise it cannot be preserved by any outward fellowship; for outward fellowship, nor the outward practices of the Members doth not make a Member of the Body; for nothing hath been done in the Truth, as to outward practice of Worship in the Truth, but it hath been counterfeited, and its likeness hath been brought forth by the Deceit, and so that truly fulfilled in our day, even *Satan's ministers transformed into the likeness of the Ministers of Christ*: and so they that have been among us, and have not kept in unity with the Life of Christ in themselves, are now gone from us and discovered to the World; and they that be yet among God's Children and come to Meetings, and conform in outward things, and yet keep not the Unity of the Spirit of Christ in themselves, they have not true Unity with the Body, neither are they true Members of the Body; and if they do not mind their unity and fellowship, to stand with Christ in his Spirit in themselves, they also will come to be made manifest to the World: for there is that raised up to see (in many people) *right Quakers* (as they use to say) *from wrong*; for Truth and Righteousness answereth God's Witness in people, and the *Lights* of *Friends* have so shined forth in *these Nations*, that when many people see some that are called *Quakers* not to walk so answerable to God's Witness in them, they will say, *These are no right Quakers*. Here Truth and Righteousness answereth and hath answered God's Witness in the Consciences of many people, who are come to that equity in their judgment of *Friends*, so that they will

620

will not charge the unanſwerable walking of ſome that are called *Quakers* upon the Body, though others that are malicious may; and no wonder that they do ſo, whereas ſome that have been among us, but gone from us, watch for faults, and are ready to do, and have even charged the faults of particulars upon the general; but they will not want their reward if they repent not.

P. Livingſtone.

Something in Anſwer to a Paper of one that ſets no more name but M. T.

A Paper came this day to my hands, which is ſeen thorow and over in the Eternal Light, wherein the Body hath and doth find life and preſervation in the unity and true fellowſhip with God in his beloved Son, and one with another; but with that ſpirit that gave forth this Paper, nor with any that are led by it to faction and diviſion from the Body of *Friends*, who are in the good Order of the Life and Spirit of Jeſus; I ſay, with ſuch as are gone from the Life of the Body in themſelves, and go about by fained words, fained humility and falſe pretences to draw away the ſimple and weak from the Body of *Friends*, with ſuch the Body hath no fellowſhip, and all their pretences are ſeen thorow and over: Thou wouldſt have man be one with the Lord in his Work, as thou pretendeſt, and it is but a pretence; thou, nor any of you in the ſeparation from the Body are one with the Lord in his Work, but are found oppoſers of the life & worker of Righteouſneſs in your ſelves, which cauſeth you to ſeparate from the Body, and ſo to oppoſe the Work of the Lord in the Body of *Friends:* How dareſt thou lie before the Lord in this thing? If thou longſt to ſee that brought forth in the Nations, that Man may be one with the Lord in his Work, why art not thou and you one with them that truly are one with the Lord in his Work in themſelves, and whoſe travels are great in ſpirit and body, that thou, and ſuch as thou, and all other people, might be one with the worker of Righteouſneſs in themſelves; until ſuch time we know thou, and ſuch as thou, will ſtand in ſeparation from the Body, until you your ſelves become one with the Spirit of

Christ in your selves, which is the worker of all our works in us and for us, whereby deceit is wrought out in our selves, and wherein we see your fained humility, and fair pretences of love and unity, to be meer enmity against them that are in the true Love, and true Unity with the Life, and in it are one with one another; you are they who leave undone what he commands, and therefore you act before he be heard in your selves, which makes you separate from them that hear him. *We know that we are of God*; we know they that are of God will own us, and they that are not of him will deny us: Hereby know we that you are gone from that of God in you, for which cause you are gone from us. It is true, God is the author of Peace, but not the author of your Confusion, as it is in all them and among them that are gone from the Churches of Christ, where the Order of the Spirit is: Take home the Confusion again, it's among you. Thou art not for Unity, Peace and Order, which is the Order of God which is in Spirit, for this he hath brought his People into, it's their habitation; but thou sayest thou art for Order, but we cannot believe thee, because other fruits appear than which tend to Peace and Unity with them that are in Unity with the Spirit of Christ; and they that go from the Unity with such, or deny those practices that such are led into by the holy Spirit, they are not in that which leads into Unity, which is the Spirit of Christ, but are in the other spirit that opposes the holy Spirit. Thou sayest, *Unity with God stands not in any external thing*: but thou art to know this, that we place not our Unity in external things. Why dost thou cover thy self, and dost not particularize them who do so? The people called *Quakers* do not so, but we know what outward things the Spirit leads us to do; If any man or woman have not unity and fellowship with us in them, but oppose us in them, such are not in that Spirit that leads us to act them, such have not fellowship with that Spirit that moves us to act them. The next time thou writest, be plain, and show what people those are thou writest to; under what denomination do they passe that thou chargest to be in their wills, that are peevish and froward if their wills end be not answered? &c. And thou art one that pretendest to have *Universal Love*, and thou sayest the Seed can be content to leave it unto God, which cryeth *Not my will, but thy Will be done*; but thou art out of that Seed, and out of that Love which is *Universal*, but not at all to Deceit; Love re-

reproves Deceit: but Friend, Love would have led thee (if thou hadst been it) to be plain, and to have particularized to whom thou writ, though thy spirit is seen, and its aim, and whom it aims at; and if thou hadst been in that Seed that is content to leave it unto God, *&c.* thou wouldst not have medled against the Innocent in such a deceitful covered way, & yet not covered nor hid from the Light: Thou art *general*, but why art not thou *particular*? Who are they that have not love to all that have desires and breathings after the Life of Innocency and Righteousness? Thou seemst to blame some here, but mentions not who they are. But sure I am the *Quakers* are clear of thy *covered Accusations* (as I may call them) though thou mayest aim at them. Now you that are led by that private spirit, though you pretend it to be universal, you draw into secret places; you go not about in a way to come to people that cannot come unto you, for you absent the Meetings of God's People, which are open for all to come to them, which are not only made serviceable for the building up and confirming of them that are convinced, but also to convince them that are not convinced; and we are willing and do passe by many things, that the Seed may be reached; but the deceit of thy spirit is fathomed in the Light: thou walkest covertly, and keepest to generals, but under-hand thy spirit strikes at Truth and its Children, as if they were not meek and innocent, as if they were not one with the Lord in his Work, and as if they did not hear Christ in all things, and as if they left things undone that should be done, and that they should act before he were heard; and many more things in this Paper are covertly charged upon the Truth and its Children; but it is not yet come to that boldness to charge them plainly and downrightly but in a covert manner, as may be seen in this that follows more fully; he saith, *Tell the daughter of Sion, Behold, thy King cometh unto thee meek, and sitting upon an Ass, and a Colt the foal of an Ass:* Though it be smitten on all hands, yet it bears it all, and suffers it; Although it be smitten in the house of its friends, yet grudgeth not, nor repineth. Mark, here is a deceitful whyning spirit, that would be counted a sufferer, and would be counted innocent and meek, *&c.* but this is truly seen not to be the spirit of *Sions* Children. But I will ask thee a Question, and would have thee answer in plainness, *Who are they that smite on every hand? and who are they that are smitten? can it be smitten in the*

house of its Friends? The Friends of that spirit you be led by will be loth to smite you; the Friends of that which led thee to give forth this Paper, are Enemies to the Children of *Sion* and to her King. Thou art a pretended Friend to *Sion*, and cryest out as a Sufferer for Love and Innocency-sake, and yet in the mean while thou woundst the Just. Truly the *Mystery of Iniquity* is now deep, God hath tryed his Children with *Priests* and *Professors* of all sorts, who denied the Light; but now God is proving and approving of his Children, in suffering such to arise as in words own the Light, and professe to be led by it, and yet are found but transformed into the likeness of Christ's People and Ministers, to try and prove their stedfastness in the Faith once delivered; and therefore Errors and Heresies must be, that they that are of God may be approved. Thou saiest, *another Writing speaks, that out of the Body there was no prosperity, or they could not prosper*; but thou sayest the Apostle saith, *By Faith ye stand*; and the Apostle saith, *Blessed is the man* (he saith not (thou sayest) of a company or multitude) *that walketh not in the counsel of the ungodly, &c.* and before thou sayest, *thou dost not find the Spirit placing so much the safety, prosperity or standing of any man in the company of people or society without him, as in the Faith within.* Mark, the society of people that be gathered into the Life of Christ and stand in it, they being gathered into the unity of it in themselves are one with another in it; and if thou had known thy own preservation in unity with that Life in thy own heart, it would have let thee see that they who are led by God's Spirit are one with God's Children, that are preserved in the Faith and in it stand; and all that stand in the same Faith are of the same Society, so far as they are brought into the same Faith. Now you that are gone out, were once of the same mind with the Body of Friends, and *Friends* that stand in the Life, and are the Body, know that there is not nor cannot be preservation out of the Body; for they that are out of the Body are out of the Faith, and are not of the Body; and what confusion is here, to divide the Faith from the Body or the Body from the Faith? Can it be a Body without the Faith? or, are you of the Faith of the Body of *Friends* that separate from them? do you own *Friends* to be in the Life of Christ? If you do not, then you do not own them to be the Body, nor of the Body; do you separate upon that ground? But if you grant, as some of you have said to me, *that Friends are in the Life*, and he said, *he under-*

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ed by the Body, the Body of Friends: then, are you of that Body that
parates from them? For if you will be accounted of them that be
the Faith, in which thou granteſt the ſtanding is, why art not
thou and you one with them in their Aſſemblies, and other things
that you diſſent from them that be ſtedfaſt in the ſame Faith that
was delivered in the beginning? And ſo all thy fair pretences, that
thou wilt not (as thou pretendeſt) call good evil nor evil good, nor
call light darkneſs nor darkneſs light, but thou ſayeſt thou declareſt
what thou haſt ſeen and felt; and if any receive not thy teſtimony,
thou ſayeſt thou wilt not be angry; and thou wouldſt have us to
know thee to be one with the Lord in his Work. Mark; We would
be glad to know thee one with the Lord and his Work in thy ſelf,
for then thou wouldſt be one with his Children; but we know thou
art not one with the Worker of Righteouſneſs in thy ſelf, and ſo not
one with his Works in others, which makes them of thy ſpirit judge
thoſe things, that God's People are led to by his Spirit, to be formal:
But what thou here haſt declared in print, thou haſt neither ſeen
nor heard it from God; and therefore haſt (though thou pretendeſt
another thing) put light for darkneſs, and darkneſs for light: But
thou comeſt more clearly to ſhew thy teeth, thou compareſt thy ſelf
to *Noah*, *Enoch*, *Abraham*, *Daniel* and *Joſeph*; as the Lord delivered
them alone, ſo thou ſaieſt, *though thou be alone in that work of thine
whereof thou writeſt, yet thou ſayſt thou believ'ſt the Lord is with thee,
and bleſſeth thee*: But I tell thee plainly I am not of thy mind; for
here thou manifeſts thy ſelf; thou ſayeſt *thou art alone*, then conſe-
quently not of the Body, or elſe thou muſt judge thy ſelf to be the
Body alone, or elſe that thou art in a work ſingular from the Body,
which is a rare thing. Is the Lord with thee to bleſs thee in a work
that thou art alone in ſingular? What, haſt thou none that are part-
ners with thee in this work and ſpirit that works it? ſurely yes,
there are more than thee; but I ſay, thou beginſt to ſhew thy teeth,
thou ſayeſt the Church of *Rome* ſaith, *Out of the Church there is no
Salvation*, and tell people *they muſt believe as the Church believes*;
but thou ſayeſt *Chriſt was before their Church or Rome was either*, and
he ſaith, *Learn of me, and believe in the Light, &c.* and *the holy Men
of God were ſaved by their own Faith, and not by others that is implicit
faith, &c.* But Friend, though the Church of *Rome* ſay, that there is
no Salvation out of their Church, which they judge to be the true
Church,

Church, but is the false; yet this doth not take away the Salvation that is in the true Church: And it is true, that none can be saved who are not of the true Church, and so none can be saved out of it; and there is not another true Faith but the Faith of the true Church, which is not *Rome*; and they that believe not as the true Church believes, cannot be saved; for the Church believes in Christ, he is the Head of his Body the Church. Now every particular vessel hath its own faith in it self wrought within by the author and finisher of the Faith, *Christ Jesus*; but because every one hath faith in it self, doth that break the outward unity and fellowship of God's Children? is it not the faith in every particular that keeps the unity? and if thou wert in that faith thou sayest is in thee, which is but pretence, thou wouldest be one with them that be in it in reality, who do not bind any as the Church of *Rome* doth, with whom thou maliciously joynest the Innocent, which God will judge thee for; but this we know of an infallible certainty, that, we being faithful in the Truth, those that are gone from us are of another spirit, and not of the Faith of the true Church, which was before the Church of *Rome* was, or you Apostates were, and will be when you are all gone: We limit no man, but leave every man to the liberty of the Spirit of Christ; but they that have fled the Crosse, and cast off the Yoke, and be gone from us, we deny them and have no fellowship with them; they are of the Worlds spirit that go from us, who have been among us, for if they were of our Spirit they would have continued with us; and you are them that are throwing down what formerly you seemed to build up. Thou speakst concerning the Hat and Kneeling; but as concerning the Hat I have born my testimony in the foregoing Paper, before I saw this printed Paper, and so shall not meddle with it here; but this spirit that moved forth this Paper is not of God, nor of Christ, but would open a door unto a liberty that Christ allows not of in his Children, nor doth at all lead them to it, but from it; and maliciously (but covertly) hast thou written against the Children of God, whom he hath chosen and separated out of the World: And this we know, and have faithfully testified the same, *That Christ hath enlightned every one that cometh into the World*; and we do not look at the name *Quaker*, or any other name, so that we see the Light of Christ to change people into the everlasting Name: but I bear my Testimony for that People, in scorn

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626

called *Quakers*, that the Lord hath chosen them a *peculiar People* above all people upon the Earth; and we are to turn to no other People, but all that will be saved must be saved by that principle which we have known our Salvation in and by, who hath chosen us to be his People to publish this Principle to all Nations, to bring them from the darkness in them to the Light that has long shined in the darkness; and yet God hath accepted all of all Nations, so far as they have been guided by this principle; though much hath been among people that was cantrary, yet God accepted them that were honest in their day to what they knew; but God hath manifested himself more fully in this People than in any People since the Apostles times; and it will be ill with all that rise up against them one way or another, they shall never prosper. Tremble before the Lord thou Enemy of God, he is arisen that will break thee to pieces, thou that under a deceitful pretence to Innocency, Meekness and Love to all, secretly strikest at the Innocent, the Lord will meet with thee and judg thee for thy ungodly thoughts and words & false conceptions of thy deceived heart against God's People, as if they were one with *Papists*, and as if they were fallen from the Truth, and were now become imposers of oppressive Impositions. O the Indignation of the Lord arises against this spirit, and all acted by it shall perish with it, unless they come under the judgments of God, that it may be destroyed which hath led them from *Friends*, whose travel is in the Love of Christ for all sorts of people, that they might come to the government of the Light of Christ in themselves, and then we know they cannot deny us, being obedient to the Light in themselves, which also is our Teacher. And in thy *Postscript* thou speakst of a generation that call themselves *Righteous, &c.* but canst thou charge this justly upon *Friends* (O Serpent!) yea this is the same spirit that said so of us by the *Priests*: But as the Priests are ashamed (many of them) for what they did and said against the Innocent, so shall you also be ashamed: and that is the *Ranting spirit* that leads out from *Friends*; though it hath got on the Lambs cover, it's the Lions nature, the Devourer, that cannot prevail in his other appearances; now he is got up higher, transformed into the likeness of Truth in some called *Quakers*, and yet found out of the Life and Spirit of *Right Quakers*. Thou sayest *thou call'st him a Christian that speaks and acts according as the Spirit of Christ puts it self forth in him.*

See

See Deceit how he transforms himself! Thou art an Enemy to the Spirit of Christ, thou shalt know it; he never moved thee to give forth this Paper, it came not from his Spirit, it was put forth in thee by that spirit that works against Christ: but I shall leave thee to the righteous judgments of God, who will not pass by what thou hast done in this thing; but if ever thou come to true peace it must be thorow judgement upon that which hath led thee out from Truth in thy self, in which thou comest forth to lead others from the Truth in themselves, under pretence of bringing them to it; but the Children of God in his Life are over you all.

P. Livingstone.

The 11th 3d mon. 1667.

POSTSCRIPT.

TWo printed Papers were sent to a Friend from Mary Pareman, *I being in the house had occasion to see it; but it seems the person that writ it is ashamed of this work, and so hath not brought it forth in the Light that leads to plainness: but this party hath not been plain, he hath not particularized the People that he writes against, though his spirit is not hid, nor is it hid from us who it is to whom it intends this Paper: but Truths Children are justified in it, and therefore matter not the condemnations of men. And in another thing thou appearest to be in the dark with thy work, in that thou hidest thy name and sets down* M. T. *Now several Friends, whose names have been openly known, have set down but two letters sometimes, but it is felt that this party sets down* M. T. *from another end; but the next time thou writest set down thy* Name, *and lay down thy Charges plainly, and prove the truth of them; for deceit creeps into the dark: And though thou hast particularized things, thou hast not particularized the parties or party to whom thou intendedst them, which is not the practice of Truths Children: and it was upon me before to write something concerning them that have separated which I had written, but it was not gone to the Presse; and finding this Paper with* M. T. *at it, I was also drawn to write this in answer to it, and to annex it to the other: And faithful Friends in the Life of Christ have seen the end of the Priests spirit; so shall God's Children in his Life out-live this false birth also.*

P. L.

THE END.